

THE CONTRASTIVE OF COMMUNICATIVE CULTURE BETWEEN MAKASSARESE AND ENGLISH WITH SPECIAL REFERENCE TO INTRODUCTION

A b b a s

A Lecturer of English Department
The Cultural Sciences Faculty of Hasanuddin University

abbas.fsunhas@gmail.com

Abstract

This paper discusses the contrastive of communicative culture between Makassar people and Englishmen, specially in self-introduction. The contrastive culture aims at comparing the difference aspects of introducing between Makassar and English.

This research uses the method of field research and library study. Field research is done to obtain manners both society in introducing. Library study is meant to explore values and norms both society with special reference to introduction. Then those information, the writer does contrastive analysis till finding conclusion.

Based on the whole information and the analysis results, the writer finds There are seven issues different introduction between Makassar and English community that conveys not only verbal communication but also nonverbal communication. They are gender, age, status, kinship relation, shaking hand, eyes contact, and forming name. The differences are usually caused by contrastive world-view. Makassar community is feeling strongly its traditional habit or culture from generation to generation what it known as *Eastern Culture* while English community is expanding its communicative system on technology entering globalization what it called as *Western Culture*.

Keywords: *contrastive culture, introduction, Makassar, English.*

I. INTRODUCTION

How to get way in speech and act reflect different thing from one culture to another. Culture is a way of community life to rule and to limit people work in doing activities. A social community has a spesific character to build ways of kinship relation, society, and language. We are all quite familiar with the complex links between society and language but probably not immediately on a conscious level. It is easy to see that people speak differently according to their background.

Often, many things about a person can be determined from speech, place of origin, social group, age, sex, education, and generation. As an example on

utterances; '*mariki kita kumpul-kumpul di rumahta*' reflects to Makassar community, '*beta mari reme-rame di rumahe*' identifies to Ambonese, '*angge mas sampeyan ke rumah*' refers to Javanese, and many others. Also, we all change the way we speak according to whom we are within interaction. Furthermore, we judge people not only according to what they say as *verbal communication* but also how the act as *nonverbal communication*.

Nonverbal communication signals differ from culture to culture at least as much as one language is woefully incomplete unless it extends to the nonverbal system of the culture in which the language is spoken. As an example of *cries* for Makassar community reflects *sad*

while Padang community refers to *happy*. Obviously, there are different types of nonverbal behavior just as there are different types of verbal behavior. Some nonverbal cues are very specific also some more general influenced on technology invention that is interference into communication.

What happen for a Makassar learner meets an Englishman, we are able to predict that they are introducing self each others, which conveys their customs differently according each community background. Furthermore, a Makassar learner comes to English community as a result they will bring their mother culture into English on cultural interference, or even error communication. It establishes a contrastive culture also a reason why the writer determines the title of this paper is *The Contrastive of Communicative Culture Between Makassarese And English With Special Reference To Introduction*.

The writer identifies several statements in this paper as:

1. Each social community has specific face on kinship relation differently according to social and language.
2. In the social communicative culture conveys not only speech as verbal communication but also behavior as nonverbal communication.
3. Some differences at Introduction level stands in Makassarese and English depend on their world-view.
4. Through contrastive culture of the Introduction of Makassarese and English can be predicted error communication.

II. CONTRASTIVE CULTURE

A person activity while a think covers to anything keep in mind through a person mental that both performance and competence. People through a consensus of social community follows cultural activity, as a result as; each social community will appear specific face differences on speech and behavior. One

community lives its face differently toward another community. Differently here as things produced is very interesting to analyze social community of contrastive culture.

The word of *Contrastive* is derived from *to contrast*. In Oxford Advanced Learner's Dictionary is mentioned as follows: *contrast means to compare so that differences are made clear, or to show a difference when compared*. It indicates that contrastive culture is to analyze a difference of two cultures as how to someone in Makassar culture differently with English culture. Mattulada (1975:55-56) expressed a response to contrastive culture as follows:

Budaya adalah cerminan sosial masyarakat yang berbeda antara satu kelompok dengan kelompok lain. Adanya perbedaan ini sangat memungkinkan dilakukan perbandingan untuk melihat dimana persamaan dan perbedaannya, untuk...

In cultural face are not only linguistic parts have important role on communication but also nonlinguistic aspects are unforgettable, that, we call them verbal communication and nonverbal communication. There is a danger of the learner may forget that nonverbal communication cannot be studied in isolation from the total communication process. Verbal and nonverbal communication should be treated as a total and inseparable unit. All this supported by Birdwhistell (1977:71) statement's that:

My own research has led me to the point that I am no longer willing to call either linguistic or kinesic system communication system. All of the emerging data seem to me to support the contention that linguistic and kinesic are infra-communicational systems. Only in their interrelationship with each other and with comparable system from other sensory modalities is the emergent communication system achieved.

III. INTRODUCTION'S WORLD-VIEW FOR MAKASSARESE AND ENGLISH

This section the writer discusses a comparison of how to introduce someone to other else in Makassar culture and English culture.

III.1. World-view of Makassarrese

Introduction forms reflect on how to introduce someone to somebody else in that includes four regencies are Maros, Makassar, Gowa, and Takalar. Those areas are the main social community of Makassar's ethnic group. Makassar community, which involves introducing a female to a male or vice versa is very sensitively influenced by world-view of *siri' na pacce*. Therefore, introduction in Makassarrese conveys not only that processing form but also world-view.

Siri' has an essential meaning to Bugis-Makassar ethnic group. It is a part of Paggaukang/Pangngajara (Makassar) or Pangandareng (Bugis). It is a danger that a learner forgets world-view of *siri'* because it is a personal value of self-respect to defense respectability of oneself and community to have great respect for custom laws (*hukum adat*). Some utterances of *siri'* guides us to understand a way of Makassar community.

1. *Siri'mi nammantang ri linoa*

It means a person stay in the world because of having *siri'*. A person can be called *present* in community if he has self-respect and degree (*harga diri dan martabat*)

2. *Mate siri'*

It means a person which lose *siri'* as if a corpse stands in the community. A person has no a value in social community if he/she tries to against taboo rules, however; he/she may find back it by fighting till death what it calls *ajjallo* or amuck.

3. *Matei ri siri'na*

It means a death to defend *siri'*. A defender of *siri'* is to be called as *mate*

ni gollai that people of community have a great respect for him as a hero or a respectability man.

Otherwise, *Pacce* is a specific term to defend up *Siri'* through solidarity or a concept of empathy with the members of one's community. A person has ability to kill ones based on *pacce's* reason as a social solidarity. Marzuki (1995:51) expressed as:

Kata pacce bermakna pedih, perih, dimaksudkan sebagai ungkapan perasaan sedih, iba hati dalam melihat serta merasakan penderitaan orang-orang lain di dalam lingkungan masyarakat (komunitas)nya. Pacce merupakan panggilan hati nurani guna melibatkan diri dengan sikap (perbuatan) kesetiakawanan (solidaritas sosial).

Makassar community almost describes that *Siri'* and *Pacce* are two sides within one place as: *Antu paccea na sirika se'reji tampana*. It is a coin has two pictures, that, each other is inseparable that one picture has no a value if a picture of back-side is losing.

III.2. World-view of English

English is a modern society of which following technology progress. If modernism is governing force in elite culture, a crucial general influence was that of the new communication technologies, the basis of progress information, free relation, and openness people. Certain aspects of modernism itself bring directly influence to form a new consensus of culture. There are some habits of English, especially in communicative system, forming name, eye contact, shaking hand, and gender.

1. *Forming name*

We have to know about Westerner's name system and how it is used in communication. Each Westerner has at least two names; a personal name and other is family name or surname like as **John Steinbeck**. John is a personal name and Steinbeck is a family name or

surname. It is also quite common for Westerner to have more than two names, like as **Jack Charles Richard**. Jack and Richard are personal names, Charles is a family name or surname. Shortly, no matter how many names a Westerner has got, the last one always the family name is mention for speaking and writing system; *Hello, Mr. Steinbeck* or *Hi, Richard, how are you?*

2. Eye contact

In an ordinary conversation between two persons we spend he eye contact looking at each other. When we begin to speak to the other person we look at him. When we are sure he is listening, we may look away (no recommended). Occasionally we look at him at see if they are still listening and understanding or agreeing. Then when we finish speaking, we look at them again. The listener looks at the speaker most of the time. So eye contact is important role to make serious on communication.

3. Shaking hand

When you shake hands with someone, you should look at your interlocutor's eyes. Turning away your eyes show that you are not sincere enough to start a relationship or conversation. In an Introduction a male usually comes first at shaking hand for a female.

4. Gender

It is not quite different between a female and a male on the role of social community that no gender discrimination towards a female. Eventually, a female comes first in an Introduction for a male.

IV. INTRODUCTION CONTRAST OF MAKASSARESE AND ENGLISH

There are seven issues different introduction between Makassarese and English community that conveys not only verbal communication but also nonverbal

communication. They are gender, age, status, kinship relation, shaking hand, eyes contact, and forming name. The differences are usually caused by contrastive world-view. Makassarese community is feeling strongly its traditional habit or culture from generation to generation what sometimes we say *Eastern Culture* while English community is expanding its communicative system on technology entering globalization what we call *Western Culture*.

1. Gender

Makassarese community gives a specific position for a female as a holy person in the social relation. In the world-view a female is an object of *siri* while a male is a keeper it. This is a reason why a female never mentions at first herself in both direct and indirect introduction.

On the contrary, English people view not quite different between a female and a male in the social community and even the gender of female is usually mentioned at first like in the opening speech, *Dear committee, ladies and gentlemen..!* Also in a female is almost mentioned at first in an *Introduction*, direct and indirect introduction.

NO	MAKASSARESE COMMUNITY	ENGLISH COMMUNITY
1	Direct Introduction Two persons, a male and a female meet in a wedding party. They introduce each self as: M : Punna tena kusala jari ikatte paleka tubinamuki, Inakke Daeng Matu' naikatte iya inai arenta? (If I'm true you are	Direct Introduction A male and a female meet each other at campus as: F : How do you do? (Angngapa ki antu mae, Inakke Catherine) M : How do you do? My name is Robert. (Iye baji-bajiji,

	coming from Binamu, my name is Daeng Matu' and you?) F : Iye, inakkemin ne niyareng Daeng Ngenang. (That's right my name is Daeng Ngenang)	inakke nikana Robert)
2	Indirect Introduction Ahmad introduces a male for a female as: A : Iyanne aganku niyarengan I Burhan. (He is my friend whose name is Burhan) M : Angngapa ki antu mae? (How do you do?) F : Iye baji-bajija nakke (Right, I'm fine)	Indirect Introduction Geoffrey introduces a female for a male as: G : William, she is my friend whose name is Elizabeth (William anne aganku niyarenga Elizabeth) F : Hallo William, how do you do? (Hai William, angngapaki antu?) M : How do you do? It's pleasure to know you. (Ikateiyya, bajina nakisibuntulu)
	A : Ahmad M : Male F : Female	G : Geoffrey F : Female M : Male

2. Age

In Makassarese community, younger group must be respectably to older group

as if a son is to have great respect for his parent. Therefore, older person viewed as first group in social age as a result an older person is introduced at first to younger. For example, a father brings his child-son to meet a grandmother, father will say to his son as: *He is your grandmother, Dato Kanang*. Also in a direct introduction, an older person say himself at first, *Kenalkan, saya Dato Tojeng*.

Otherwise, English people view a younger person is important age, energetically to continue the story of generation. It is a reason why a younger inquires earlier introducing that an older person. As an example, John meets his uncle that John speaks at first for him, *I am John, Sir, and you are Uncle Tobin, aren't you?*

3. Status

There is a quite similar about a housewife in *Introduction* both Makassarese and English community where a housewife will introduce herself at first to unmarried group. However, Makassarese community for single man usually mentions himself at first to a housewife.

4. Kinship Relation

Term *Pacce* points in solidarity of Makassarese social group builds up the kinship relation. If someone works taboo, all his family will also isolated by neighbors in social relation. Kinship is very important aspect to bring influence on marriage. It is a reason why someone will keep his inner family on tightening as a result inner family will be mentioned at first in an Introduction to a comer. On the other hand, English people introduces a comer to inner family for respecting so a comer is usually introduced at first to inner family.

NO	MAKASSARESE COMMUNITY	ENGLISH COMMUNITY
1	Ahmad has a sister whose name is Fatimah. A day	Frank and Paul are close-mate. Frank has a

	<p>Burhan comes to Ahmad's home while Ahmad introduces Fatimah to Burhan</p> <p>A : Anne andikku, Fatimah na anjo aganku niyarenga Burhan (She is my sister, Fatimah, while there my friend whose name is Burhan).</p> <p>B : Assalamualai kum (giving regard)</p> <p>F : Waalaikumsalam (respect of regard)</p>	<p>sister, Juliana. In while Paul never meets Juana before. A day, Paul comes to Frank's home and then Frank introduces Paul to Juana.</p> <p>F : Juana this is my friend, Paul (Juana anne aganku niyarenga Paul).</p> <p>J : How do you do? I'm Juana (Angng apaki antu mae, inakke Juana).</p> <p>P : How do you do? I am very pleased to meet you (Sannanna nyawaku anciniikki)</p>
	<p>A : Ahmad</p> <p>B : Burhan</p> <p>F : Fatimah</p>	<p>F : Frank</p> <p>J : Juliana</p> <p>P : Paul</p>

5. Shaking Hand

We rarely find a shaking hand at first in *Introduction* (except for a family) in Makassarese community. In world-view a young lady and a boy must avoid body contact each other before taking a marriage. Either case, English community is no forbidden body contact for making very closely related each other as in shaking hand and kissing.

6. Eyes Contact

Eyes contact by almost Makassarese people is impolite thing, especially for differing sex. It is a fact why we rarely find eyes contact when two faces introduce

each other. On the contrary, English people eyes contact refers to understand and interest on conversation. When you begin to speak to other person, you look at her face and eyes to make it sure she is listening or careless. So eyes contact is showing a seriously communication.

7. Forming Name

Ordinarily, Makassar people uses calling name *Daeng* in the social relation. Two persons will more closely relate if each other opens conversation by calling *Daeng*. For example, a comer says, "*Erokku akkuta'nang Daeng kimae tauwwa angngalle Becak? (I would like to ask you Daeng, where can I find a transportation of tricycle)*". The term of *Daeng* may be used as first call to someone if we never know his name before.

Almost Makassar people have two names as a personal name and other custom name of *Paddaengang*. As example is *Baharuddin Daeng Raga* means *Baharuddin* is a personal name to be used in formal or academic life while *Daeng Raga* is a custom name to be used for informal/non-formal relation. It is more polite to call him as *Daeng Raga* in the social-culture relation.

On the other hand, English naming or Westerner's name system knows two names; personal name (nickname) and family name (surname). A family name is very important to label someone in writing or speaking. For example, *William James*, William is a personal name while Crane is a family name. A person will call him as, "*Mr. James, how are you this morning?*" Also his name will be written as, "*...according to James states that a mixture of social history, literature and linguistics still does not overcome the problem that...*"

V. CONCLUSION

It is most important information to close this paper is general character by Makassar community in speech that they most use a good manner or *basa basi*

within communication. It indicates in *Introduction* a boy has to take long story before entering the main point for a girl. On the contrary, westerners like Englishmen are talking directly to the main point at first speaking then general speech.

REFERENCES

- Assagaf, Raden SM. 1990. *New Risking Funs*. Makassar: Language Center of Hasanuddin University.
- Halliday, F.E. 1981. *A Concise History of England*. Great Britain: Jarrold and Sons.
- MacNeil, Robert, et al. 1986. *The Story of English*. New York: Elisabeth Sifton Book Viking.
- Mansur, Syafii. 1987. *Directive English Sound on Communicative Conversation*. Surabaya: Karya Utama.
- Marwick, Arthur. 1991. *Culture In Britain Since 1945*. Cambridge: Institute of Contemporary British History.
- Turner, Graeme. 1991. *British Cultural Studies*. USA: Chapman and Hall.
- Marzuki, Laica. 1995. *Siri': Bagian Kesadaran Hukum Rakyat Bugis-Makassar*. Makassar: Hasanuddin University Press.
- Mattulada. 1993. *Kepemimpinan dan Demokrasi Dalam Tradisi Masyarakat Nusantara*. Makasar: Hasanuddin University Press.
- Mattulada. 1995. *Latoa* (cetakan ke-2). Makassar: Hasanuddin University Press.
- Mattulada. 1996. *Makassar Dalam Jejak Sejarah* (cetakan ke-2). Makassar: Hasanuddin University Press.